


En glasse for hous-
holders, wherein thet
mape se, bothe howe to
rule thein selves &
oꝛdꝛe theiꝛ hous-
holde ve-
ry
Godly and
fructfull.

LONDINI.
In officina Richardi
Graftoni.

1542.

Cum priuilegio ad impri-
mendum solum.



To the reader.



In this small treatyse is set forth
moſte wholſome counsell, ſyſte
beyng a young man & vnmarried
howe that ye ſhould behaue your
ſelfe, after that beyng a married manne and
an houſholder, howe ye ſhoulde bothe rule
your ſelfe and orde your houſholde, with
also an exhortaciō and counsell what trade
and ſorte your occuppeng ſhould bee, & is to
ſay, & it may be ſpecially for & comē wealth
of the realme that ye are of, and alſo benefi-
cial and profitable to your ſelfe, with many
other good and wholſome leſſone and coun-
ſelles, whiche whoſoener folowe, ſhall not
only liue here a lyfe profitable both for hym
ſelfe and all other menne, but also after
this liſe ſhalbe rewarded with that
croune and bliſſe, that God the
father for Chriſt his ſonnes
ſake hath prompſed to
thelm that are
his.



A glasse for houtholders.

A entirely beloued
the begynnyng of
wysedom is y loue
and feare God, for
it causeth a manne
to withdraue hym self from doo-
yng euill & maketh hym to dooe
good, it is not ynough (my frēde)
for to forbear euil dooinges, but
you and I and every Chrystyan
ought to dooe good, that is to saie
perfightly to beleue in God, to cō-
mit our selves wholly vnto hym, &
to thynke verely then that he will
not forsake vs but tenderly will
prouide for vs all thynges neces-
sary for this life, and will defende
vs in all aduersities, he will geue
vs strength to resist his aduersa-
ries and oures in his cause, & be-
sides this he wyll doubtles make
vs ryghteous, good, and blessed
a ii he

A glasse

he will remitte and forgeue our
sinnes, he will make vs the heires
of his kyngdom and geue vs the
life euerlastyng. And all these he
will dooe of his mere goodnesse,
of his mere grace and mercy, tho-
rowe Iesus Christ our Lord our
redemer and sauour, by þe woorde
of the holy goste. And that for be-
cause we beleue in hym, because
we be delighted in his lawes and
loue his woorde. And because we
dooe confesse our selues to be vn-
pure and of a corrupte nature, in-
fyrme, feble and weake, & of our
selues apte to do nothyng which
is good in his sight, but alwayes
theadye to fall into eternal damp-
nacion, full of vayne glorie and
ppocrisie, vile, wretched, ignorant
and inconstaunte. And acknowe-
ledgyng so his goodnesse, þe with-
out

for householders.

out hym we coulde not somuche
as to thynke one good thought,
wherfoze, whatsoeuer good tho-
ught commeth into our myndes,
& therafter we speake oꝝ wooꝝke
it commeth of hym, wherfoze we
are churlishe and vnkynde yf we
geue not alwayes thankes and
prayles therfoze to hym, whiche
thyng of dutie we ought to dooe
sithe that all oure good wooꝝkes
come of hym, and except thei cam
of hym, thei were not good. Let
vs then of, and vpon faythe in
hym, & onely to glorifie him, dooe
good dedes with suche goodes &
ryches as he hath geue vs, whe-
ther they bee inwarde riches oꝝ
outwarde, that is, ghostely dedes
of mercye oꝝ bodelye. And because
you ought to make a great re-
conyng to God, for these worldly
thynges

A glasse.

thynges, of whose benefitee and liberalitee you haue receiued the same. I dooe fyrst geue you counsell to esteeme theim nothyng above theyr valure, and to thynke that God hathe geuen theim to you, that ye should honoure hym withall. And not to seake honour of men by theim, whiche is vayne gloze, nor to abuse theim to your owne voluptuousnesse and transitorye pleasures. But that ye remembre the riche couetous manne (of whome y^e gospell speaketh) which was not dampned for any other euil (expessed in y^e Gospel) then y^e he sought onely his owne gloze & voluptuousnesse by his ryches, & not to laude or prayse God y^e geuer, and because he would not departe his breade to the poore man Lazarus, he was clene wythoute mercye

for householders.

mercy or pitee. He was riche to
hym selfe, he sought his owne glo
rye in his riche apparell, and fo
lowed his voluptuous appetite
in his deyntie dishes, and vtterly
refused God in his pooze manne,
wherfore he must nedes be damp
ned. Also the other riche manne
of whom the Gospell maketh men
cion, oughte to bee in youre re
membraunce, whiche of Chyste
was called a foole, because he tru
sted to his ryches, & sought onely
his owne pleasure in theiur, wher
fore Chyste saied: O thou foole,
thys nyghte they shall fetch a
way thy soule from the, and these
thynges whiche thou haste ga
thered together, whose shall they
then bee?

It shalbe good to call to remē
braunce in what state or cōdiciō ye
a iiii shalbe

A glasse

shalbe when the same shal receyue
you agayn when ye shall die. And
thynke that þe tyme therof might
be as well this daye as to morowe
or the nexte daye. Remembze that
it is harde for a riche man to bee
a good mā, because þe truthe saith
that it is moze easer for a Camel
to crepe through the eye of a nee-
dle, then for a ryche man to entre
into the kyngdome of heauen.
And playnly, withoute exception
true it is, þe saynt Iherome sayeth
whiche sayeth, that a richeman is
eyther vniust hymselfe, or þe heire
of an vniuste man. Greate riches
can neyther be eyther gottē or els
kepte without synne. Ye muste re-
membze & thynke, of how muche bet-
ter ryches thei do robbe you. For
they pull away from you the loue
of God. Therfore couetousnes is
called

for householders.

called ydolatrie of Paule. And
Christe sayeth you cannot serue
God and Mammon. Mammon
is þe deuel, which tēpteth & styzeth
to coueteousnesse. Therefore yf
you haue worldye goodes, serue
theim not, let not them haue your
mynde vndre their subiecciō. But
be you a maister ouer theim. And
remembre þe you ought to bee the
seruaūt of God, þe is as a seruaūt
to vse these riches to þe glorie and
praise of God the geuer, leaste
you be cōdemned of hym as an
euel seruaunt, not regardyng his
maisters will & pleasure. Thynke
that whosoever be tãgeled muche
with this world or worldy riches
hateth the veraye sinell and taste
of vertue. And whosoever setteth
his mynde vpon golde, and hath
his affeccion and desyre therunto
hateth

Handwritten notes in the right margin:
1. 1. 1. 1. 1.
A. 1. 1. 1. 1.

hateth all honest sciēces, his herte
shall neuer be quieted with it, but
alwayes in trouble, vpon hope to
get, or feare to lese. A couetouse
persone cannot be satisfied with
golde. The herte of man is so ex-
cellente a thing, that all the trea-
sures in the worlde cannot fulfill
it. (I meane the desires of þe herte)
he only that made it, maye fulfill
and satisfie it & none other thing
And he desireth nothinge elles of
man, but that he may dwell in his
herte. And where as Hammon
is, there wyl not he dwell.

Therfore if you will receiue this
gifte, expel Hammon, and thrust
hym oute of doores. For Chyste
hathe with no vice lesse acquain-
taunce (thoughe he loue none at
all) then with couetise, wherfore if
you studie to please Chyste, and
come

for householders.

come into his fauoure, you muste
geue vp Hammon, and banishe
hym oute of the coastes of youre
breste. For Christ and Hammon
dwelleth not in one and the same
place. Bewise therfore howe you
set youre hert to rychesse, certain-
ly yf you set youre herte to theim,
you shall euer be poore and boyd
of trewe rychesse. He that coue-
teth nothyng, is riche and hathe
ynoughe. Yf you haue worldly
goodes, know of whom you haue
receiued them. And to the geuer
be not vnkinde, but haue y good-
des to do good, and to be good w
theim. Let not theim make you
worse by lozdynate loue. Though
you had theim not, yet moughte
you do good. For doing good cō-
sisteth in y affeccion of y mind. As
yf you had nothing to helpe your
christen

A glasse

christen brother, but a cup of cold water. Or if you haue not þ, yet haupng a pitiful and a mercyful mynde, with a good wyll to geue yf you had it, it shalbe acceptable afoze God. If it be moued of chrysten loue, bpō þ necessitee, pouerte infirmytee, calamitee, & wretchednesse, & the aduersyte of my neighbour. And in these thynges, according to my power I do helpe him as I wolde that he shoulde helpe me yf I were in lyke condicyon,

Gala. vi. (as sayth saincte Paule.) Let vs worke good to all personnes, but specially vnto them that be of the houlholde of faith. And lyke-
1. Timo. vi. wyse, saincte Paule to Timothe.

Charge the ryche menne of this worlde to doo good workes, that they maye be ryche in goodnesse, that thei may gladly reparte their
goodes

for householders.

goodes, that they be curteouse & lyberall.

Nowe then doyng good consy-
steth in two thynges. The one is
with lyuyng well and vertuously
you dooe good to your selfe. And
the other to the poore, with repar-
tyng your substaunce with a good
will vnto them. Also is it that they lacke
not your good counsayl whē you
maye helpe them therewith. This
first maner of doyng good, euery
man maye haue and exercyse. For
euery man that wyl desyre, seke
or aske the grace of God maye
lyue well and vertuously. The se-
conde onely vse they, to whom
is geuen by God a charytable
mynde to gather worldelye sub-
staunce. And these persons inces-
santely or contynually wyth thys
mynde vse this doyng good as
long

Doyng
good, con-
sisteth in
ii. thynges.

A glasse

longe as god sendeth theim wher
with, thinking that they haue the
goodes of hym therfore, that is,
that they theim selues shuld take
therof to satisfie their necessite or
nede, and the reste to imparte to
the pooze and nedye. And by this
they doo trewely worshippe God,
and the Images of God, and the
lykenesse of God is signed vpon
theim that thus dooe. For the per
sone that hath a full desire to fo
lowe goodly counsailes in þe scrip
ture, hath not only the Image of
God printed in his soule, but also
the lykenesse of God, other deed
Images hath nothing commune
with these Images but onely the
Shadowe, wherfore they might be
called better tokens or signes of
remembraunce.

¶ If we doo thus vpon liuely faith
we

for householders.

We do not only quicken the Images of God: but we cure selues, throughe this godly desyre, do represent the similitude or likenesse of God. To helpe other for Christs loue in their nedes, infirmities, wretchednesse, or to haue a prompte wyll and desyre to helpe are good brides and godlye. Wherfore the doers of suche, can not but be godlye and holye, and to bee shorte, lyke vnto Christe, which is God.

This my beloued, I praye you heare in mynde that you do good vnto other with youre worldly substaunce, and counsaile. And not onely that, but haue a wyll and a feruente desyre to profyte, many moo then you be able, with worde and dede.

This aboue al thinges I exhorte
you

A glasse

you to folowe, that you firste pro-
fite your selfe, with the firste ma-
ner of doing good, that is to liue
well and vertuously, as it becom-
meth euery chrysten manne. And
God sedyng wherewith, you shuld
vse the seconde maner of doyng
good, and that you put it in dai-
ly experience. And so doyng, you
your selfe shal not only be sure to
haue of God euerlastyng lyfe for
your rewarde: but in this life also
you maye bee assured (if you sted-
fastly beleue) not to lacke suche
thinges as are necessary for this
presents lyfe. And besydes this,
with this your good conuersacy-
on, you shall purchase a sure in-
herytaunce for youre chyldren.
For God neuer suffereth the sede
of the iuste personne, for lacke to
seke his breade.

For

for householders.

For because this transitorie or
temporal goodes are corruptible
& maye decaye, it is to be thought
that feare dothe possesse those per-
sones whiche haue suche inmode-
rate loue towardes theim, that
they cannot wel vse theim. Wher-
fore to auoyde this peryll, yf God
sende you riches, neuer sette your
mynde or affection on theim. But
by & by, with thesame liberalite
that God sendeth theim, begyn,
begynne I saye and feare not of
lacke, auenture vpon it to dispose
and to vse theim well. Be not like
the toade, whiche hath nothyng
els vnder hym but earth, and yet
he frayeth to spende of it, least the
earth would fayle hym. Thus I
saye, not to dissuade you from
laboure to gette goodes by good
wayes and all honest diligence, &
b by

A glasse

by all lawfull meanes, for the vice
of coueteousnesse standeth not in
a measurable and honeste desyre
to gette and procure for worldlye
thinges, for yf a manne haue this
desyre wythoute inordinate loue
towards hym selfe, or vniustelye
to prouoke hys kynskfolkes or
frendes, but desyret to vse them
well to the glorye of God as is
aboue sayde, it is not reprouable.
But the roote and croppe of co-
ueteousnesse standeth in the harde
retencion or keppinge of worldlye
goodes, and possessyng them,
not to reparte with others, nor to
take the good vse of them, tho-
rough a disordinate loue towar-
des them. Wherefore, not setting
poure affectionate loue or delyte
vpon ryches, ye maye laboure to
gette riches and haue them. But
see

for householders.

see that they haue not you. Procure to gette theim wyth the loue and feare of God. And then I Doubte not, but ye wyll so ble theim (haupnge a loue to God a boue ryches,) that when pitee or godlye loue shall moue you, ye wyll not stycke, Doubte no, feare to ble of youre goodes to honour God. Suche as laboure to gette goodes after this maner awyse, will not spende theim euill. To Desyre to gette and haue goodes, maye not be euell, yf so be you Desyre, moze feruently the vertue of lyberaltee or contempte of theim (as touchyng your synguler commoditye) to Desyre any thyng to profyte many without carnal affection is good. He that Desyret for ryches purelye, foloweth not theym wyth loue: But who is he,

b ii and

A glasse

and we wyl prayse hym: Ye must
euer haue Chyistes worde in re-
membraunce: It is harde for him
that hath riches to entre into the
kyngdome of heauen. Wherfore
ye cannot well possesse ryches
(except ye be so strong and stable
in faythe, that you esteeme theim
of a small value,) that ye woulde
alwayes for Chyist be contente to
leue theim. Fynallye, yf you can
posseste theim, and not be posses-
sed of theim: desyre and laboure
to haue theim. Wherfore in all
thynges that you dooe as concer-
nyng your conuersacion and oc-
cupyenge, let this bee a generall
rule for you, that is to saye: The
commaundement of the lawe na-
turall, whiche is, to dooe as you
woulde bee dooen to.

If then you occupie buyngge
and

for householders.

and sellynge, I desyre you to re-
membze this lawe, that whensoe-
uer any persone for necessitee or
nede selleth to you any thyng, or
also for his greate neede woulde
buy any thyng of you, inconty-
nentlye I woulde youre selfe to
thynke in mynde to bee thesame
persone whiche with greate neede
or necessitee buyeth or selleth with
you, and to consydze howe you
woulde bee entreated in thesame
cause, so intreate hym as well in þ
pyses as choyse of the wate, as
well in the paymente as in any o-
ther thyng therunto belongynge.
I woulde you woulde considze the
gaynes or losses of hym that you
bargayne with, as your owne, all
though parauenture some, yea a
greate many woulde iudge, blyng
byng and sellynge after this ma-
ner

A glasse

ner of wyse, your gaynes would
bee lytle or farre lesse, then it
myght be.

If you vled to buy for the least
and sell for the mooste ye can, as
the comen vse is, though it
were so (whiche in dede is not) yet
a lytle well gotten to a Chrysian
shuld be rekened moze the a great
deale otherwyse. It abydeth bee-
ter wyth hys owner. And maketh
hym to lyue the moze merelyer,
his conscience beyng cleane and
boyde of pyckes, whych these
thorny ryches are wonte to fasten
in a mannes breste. And besydes
this, the gaynes shalbe the grea-
ter, whatsoeuer the worlde thyn-
keth. For buyng and sellng
wyth some lyberaltee, ye shall
sell and buy muche moze, and of-
tener

for householders.

tener then other that bee extreme
or harde, and wyl haue the vt-
termooste of theyr wares. The
often gayne then, though at e-
uerie tyme were but lytle, maye
mounte anone to greater gaynes
then otherwyle.

Also by this maner of dealing
ye shall auoyde euell debtes and
shewde paymentes, for they that
buie wth gayne dooe seldome
paye euill. For euill debtors
and frowarde paymentes com-
meth mooste commonly eyther of
euill wares solde for good, other
of ouer greate pryce charged in
the ware.

Also by this maner of deal-
ynge, you shall alwayse treat
wth loue and pleasure, of all
that you haue to dooe wth,
b iiii and

of house

A glasse
and lyue withoute variaunce, de-
bates oꝝ plees. Whiche, of all
thynges oughte to bee excheiued
and auoyded. Wherfoze my lo-
uynge frende, I praye you to fo-
lowe this oꝝdꝛe in buyng and sel-
lynge, foꝝ then that, whiche you
gette shalbe well gottē, and with-
oute charge of conscyence, and
doubtles your gaynes shalbe the
moze, and all with pleasure, loue
and quietnes.

To cominen farther of buyng
and sellynge of marchaundise,
you shall perceyue that the right
office of a true marchaunt, is to
prouyde and byynge to lande oꝝ
place where he is, all suche wa-
res, as are scarce and vnplenty-
tyfull in þe sayde place, and neces-
sarie foꝝ the wealthe of the lande
And

for householders.

And also to carpe and sende oute
all suche wares as are superflu-
ouse and dooe habounde in the
places where he is, into places
where is scarcenesse or lacke of
them. As here in Englande, be-
cause clothe, tynne and leade, be
plenteouse, these wares ye maye
sende hence, and not cozne, or thin-
ges pertainig to vitayles, though
here were greate haboundaunce.
It can not be but hurtfull to lade
any oute of the lande. And the
retourne of these warps hether,
should be in yron, stele, and other
metallis, whiche we haue nede of
Also in Woode, Alam, Wadder,
and suche other lyke thynges ne-
cessary for oure clothe makynge.
And as for apples, cherries, gar-
like and onions, with other fru-
tes, wynges, spicis, sylke, clothe of
golde

2 part

A glasse

golde and other lyke, myghte be
lefte very well. For we might liue
withoute these marchaundizes,
for thei do rather prouoke men to
vices then to temperate livinge,
and good and honeste, sobre and
chaste behauoure. And with these
marchaundize, I mighte couple
fures of greate prices, and very
fine clothe, for these are euen so su
perfluouse as the other, of meane
prices are necessary, and behoua
ble. These maye be named for ex
ample, for to name all kindes of
marchaundizes necessarie and not
necessarie, profytable, and unpro
fitable, were to muche.

This oughte to be taken hede of,
that it is the offyce of a good mar
chaunte to sende oute of the coun
tree, the thinges which are moſte
superfluouse, and to bring thither
thinges

for householders.
things moſte neceſſarye. And ſo
ſhall his gaynes be the more, and
better gotten, bicauſe he doeth it
to helpe the neceſſyte of his neigh
bours.

¶ Howe ye oughte to be conuer
ſaunte with youre
elders.

As touchyng your con
uerſacion with your el
ders, haue theſe (I praye
you) in much reuerence
be gentle and louing to youre e
quals. And in no wiſe, deſpice
yours inferiours. Alſo reuerence
all deuoute perſones, in the choiſe
of them haue none affeccyon to
the cloke or crowne nor other ſuch
outward tokens only. But where
you

of householders

A glasse

you perceyue example of vertu-
ouse liuing, pure, chaste, & cleane
in worde and dede. Suche a per-
sone haue in honoure and reue-
rence, be he man or woman. And
thynke that then you do honoure
the Image and very lykenesse of
God, yea God in his image, what
garment soeuer he wareth. Also
se (I praye you) that you be not
full of wordes, remembryng this
sayeng of the wyle manne.

* That I haue spoken, I repente then a-
monge.

But I neuer repented, that I helde my
tongue.

If the herte be redy to moue the
tongue to speake þe you wold not
Sape to youre tongue. Tongue
whyther goest thou? Fle frome
menne full of wordes, and medle
not muche with them, bicause sin
wyl be where muche babling is.

Fle

for householders.

Ale also the company of whisperers and lyers, yf youre presence can not refourme theim. For they must nedes engender anger, and the indignaciō of God. And such as be the louers of God, loue the truthe in all thinges, so y in spozte no; in earnest it appere that you delight to saye no; heare any lyes o; thinges sounding therunto. Also in doying benefytes o; good dedes to other, loue promptnesse, quickenesse and haste. For it is twise geuen, the whiche is gladly and redely geuen. Be not hastye o; roughe in denieng any honest thyng that is asked of you, yf ye canne do it. For it is conuenient that whome you can not helpe in dedes, at leest with youre good worde you so dyspatche him, y he may perceiue, your wilto be good
fraude

A glasse

Fraude and Deceite you shulde
not onely auoide and not do, but
not once consente that any other
shoulde deceyue or defraude any
manne or woman or childe if you
maye lette it. Also haue no enuye
at any mannes prosperyttee, ney-
ther yet be gladde of any mannes
aduersyttee. Ponder the gaynes
and losses of youre neyghbours,
to be gladde and soye for them,
like as you wolde of youre owne
that they maye waye youters in y
same balaunce. Moreover, see
that you dooe nothinge in youre
house, that you wolde not to bee
knownen in the market p'ace.
Thynke that the worstte parte of
youre seruautes is the tongue.
And thoughe you youre selfe (as
alwaies should) feare to doo any
viciousse thyng alone, be not yet
witnessse

for householders.

Witnesse to other of suche dedes .
For he that holdeth his tongue, &
feareth to rebuke synne for Gods
sake, he feareth more manne
then he loueth God, and loueth
neyther of bothe, as he oughte to
doe .

Besydys this, if youre goodes
encrease, you should not only en-
crease in goodnesse & good dedes
to the poore and nedeful persons
but let youre seruautes also fele
the aduauntage of youre gaires
Good reason it is, that they that
are parteners of the laboures, en-
ioye parte of the profyte. But yf
fortune looke sowerlye vpon you
and withdrawe prosperouse suc-
cessyon frome you, lette theim see
your sayles bozne after the blo-
wyng of the wynde. Also flee
plees and debates, all contency-
on

of householders

A glasse
on and strife, though youre cause
seme neuer so good. If it be a mo-
ney mater, that thinke very gay-
nes, what soeuer of strife you lose
with money. For losse of brawling
and strife with money, maye well
be rekened gaynes to them that
loue God, peace, and charytee,
and contempne money for Chry-
stes cause, leaue strife to theym þ
loue more money then peace or
charyte. For in the lawe, besides þ
you shal stand in dought to haue
iustice though your mater be iust
yet the tediousnesse or werinesse, þ
anger and busynesse to folowe it,
the laboure, vexacion, the daun-
syng attendaunce, the disdayne &
heuy mindes of the contrary par-
ties, and all other suche inconue-
niences engendred by plees shuld
be exchewed what soeuer it coste.

And

for householders.

And to auoyde this, haue you al-
wayes (yf you dooe by me) a re-
specte and a good iudgemente of
the persones with whome you en-
termedle. And where you maye
perceauie one that delighteth and
bleth ples, variaunce or wzange-
lynges, beware that ye contracte
not with hym in any wyse, what
gaynes soueuer ye might suppose
to folowe of his contraction.

Increase diligently the noum-
bre of your frēdes, and kepe theyr
frendshippe. And for a iuste cause
you maye deuide a symuled frēde
from your conuersacion or inter-
medlyng. But see that ye appeare
not sodenlye to bee his contrarie
let hym learne by euidente wooz-
des or tokens that you leaue one-
lye hys euell behaueoure or vice,
And because y he hym self wil not
c leaue

leauē it, you maye not chose but
leauē hym. And also better it is, &
by a litle & a litle you leauē your
frendship, then sodenly to bꝛeake
it. So shall he learne that you foꝛ
sake his symuled frendship, & his
noughtye condicions rather then
hym, foꝛ a symuled frend is worse
then an open enemye. Amongeste
your louers chose some of the best
and moſte faythfullest, whō your
right iudgement percepueth to be
trewest, moſte faythfull and ſted-
faſte, to whō ye maye ſhewe your
counsell and ſecretes. As foꝛ to
fynde many to whō a man maye
entierly and vndoubtedly truſt, is
very harde. I would wyſhe you
to haue no ſecretes, which ſhould
be daingerous oꝛ perylous to you
though thei were openly knowne
to all menne. Yet if you finde one

for householders.

oꝛ two of suche clere & pure sayth
that ye maye truste aswel as your
selke, & wyll take euery thyng well
and in the beste parte, though he it
shoulde seme to many otherwyle,
loue hym as your soule. further-
moze, though the opiniō of the cō-
men people is seldome approued
to be good, yet it is no wysedome
alwayes to saye agaynste it. But
it shall dooe well to go the hyghe
waye as other do, though he path
be many tymes better. The pathe
and rightwaye of the Gospell oꝛ
woꝛde of God, in no condicion be-
yng leste oꝛ forsaken. Also flee all
flaterers, bayne boasters & pray-
sers of your goodnesse oꝛ vertues
let theim see suche flaterye & synu-
lacion to be litle pleasure to you,
euen at the fyrste hearynge, that
they shewe the countenance of it.

c ii Esteeme

of householders

A glasse

Esteeme not youre dedes by other
mennes sayenges : but entre into
your selfe, and betwixte the truthe
and youre conscience, seke the exi-
stimacion of youre selfe. Care not
what this or that man doeth saie:
but what the truth sayth to youre
conscience, no man but God and
you (excepte ye shewe any manne)
knoweth what youre entente or
meanynge are. Wherfore, the
truthe in your knowledge ought
to make you free, mery, restfull, &
quiet, agaynst all quarell pykers
or false fynders of faultes. Wher-
fore in all blames or prayses, flee
to conscience, if amongeste these
he speake well. Happye are you,
mightie & wyse. For it is as pere-
leouse a thynge to be falsely pray-
sed, as falsely blamed.

The

for householders.

The gouernaunce of your ser-
nauntes and inferiours.



DROCVRE alwayes
to subdue them that
are vnder you, rather
by loue then wth feare
for he that is feared
of many, muste feare many. And
be not with vnkynde wordes and
roughe, light to prouoke them to
wthathe. If you your selfe be sty-
red to anger, I woulde then that
ye woulde cease to saye o^r do any
thyng, vntyll your wthathe bee a
layde o^r flaked, for there is no-
thyng well sayde o^r done whiche
is sayd o^r done in a fure. Wthath
is an euell maistres to gouerne
thynges. Butte awaye also wth
spede all cākered thoughtes whi-
che wout a good remēbrance of
Ch^{rist}es promyse, maye lyghtlye
c iii corrupte

2
Paris

A glasse

corrupte your mynde with ino:
dyne thoughts, (I meane in
gettyng o: keepyng your goodes)
hauyng your mynde fastened to
Chrystes promyse with diligēt fo-
lowyng, ye cānot lacke, wherfoze
beware of to strayne keepyng. And
remembze that though ye mighte
get al the worldy goodes that be
in the worlde in a shorte space, yet
by death ye might loose thein in
a shorter. Thynke that ther is no
thyng comparable to a quyet
mynde and a restefull. That is a
contented mynde, whiche feareth
no losses, no: greatly o: gredelye
coueteth gaynes. Nothyng is so
muche to be abhorred as the af-
fliccion of the spirite, but as I do
counsell you to auoyde these phā-
stical and despaynyng myndes:
So I do aduise you to auoyde
neglygence

for householders.

negligence & slothe in your busynes, or ouermuch slackenes or dissolution in not sauyng þe which is gottē. For as great faulte it is to lose negligently þe which is gottē, as to procure inordinately to get that whiche of right & conscience ought not to be gotten. With honest gaynes, be you alwayes contented in all your buyng & sellng so that ye hauyng gaynes þe other partie receaue no losse, as is afore said, for so your gaynes wth hy^m, & his wth yours may longe continue, for he that softly mylketh þe cowe byngeth forth milke, and he that herdely and straitely wyngeth the tettes byngeth forth bloode.

Also my dere beloued frende whether you bee marped, as yet I can not tell redelye, but consy-
derynge youre age, compleccion

of longyng

A' glasse

oꝛ bodely state and worldye substance, I perceaue that ye maye well maynteyne a wyfe, wherfoze I do aduise you (yf your ghostely strength be not greater then y^e infyrme & nyce desyre of fleschly appetites) to take a wife: but i choise of her be not ouer hedlyng hasty, oꝛ rathe. But with good deliberacion endeuoure your selfe to marrye. God is well pleased wth chaste maryage & sobye, which is an acceptable & holy thyng with hym, and soze displeased with whoꝛedo and adulterye: yea & with dedes of mariage vngodly, abhomyably & beastely vbled. Mariage is a dede whiche you owe to nature, & to your contrey & to God, yf your infyrmyte be suche y^e ye maye not liue chaste out of matrimonie, & if also youre fruite of matrymonye be

for hosboulders.

be godly and verteuously educated
and broughte forth in the loue &
feare of God. * In the choyse of
your wife, haue onely respecte to
her vertue and honestye, whiche
forbicause peraduenture it cannot
be, by and by, or sone sene in her.
Loke to the stocke of the younge
braunche, I meane her father:
But specially looke vpon the ma-
ners of her mother, for comenly
the daughter is manered muche
after her mother, yf she be brought
vp at home with her parentes, yf
in an other place, ioyne her mo-
thers condicions with her may-
sters and maistresse, & waie them
in a iuste paire of balaunce. You
may here see reporte of discrete per-
sones of her vse of her gouernours
and her. If she haue bene any
space of tyme froine her mothers
company

* Some to
chose a wife.

Handwritten:
d
12/1/94

A glasse

company I wolde you dyd count
more vpon the vse, and good be-
hauoure of her gouernours then
her parentes, for good or euell edu-
cation or brynging vp, chaungeth
nature. Consider also her age,
that she be yonger then you. And
of her bewtye & she be in a meane
fauoure or bewtifulnesse. For as
it is harde to kepe a fayre and a
bewtifull woman chaste, whome
all menne be moste redy to desire:
So it is truely tediousse and loth-
some to possesse an euell fauored
woman or vnfruytefull, whome
all men dooe abhorre. Yet mary
you a wyfe for youre owne selfe,
and not for other menne. Other
men ought not to be delighted in
yours wyues outward beawtie,
nor you in theirs. But thus that
you laude God in his creatures,
whiche

for householders.

whiche no man dothe by concu-
piscence agaynste his commaun-
dement. So that she be of a good
name and fame. For it is not y-
noughe, that a woman be void
of any euell dede or dedes, but I
wolde her to be void of all euell
suspicion. And though I make
no difference of mayde or widow
by Goddes lawe, yet I wolde cou-
cell you to take a virgyn or mayd
whome you maye forme and in-
structe after youre owne maners
And she wyll soner apply to your
mind, and moze entierly loue you
then a wydowe. I make no men-
cyon of the dowrye. If she bryng
any substance, it is not to be refu-
sed, if not, she shalbe y-
estier gouer-
ned or ruled in expences, & lowlier
or moze obediēce to serue you. And
whē you mary, I wyl exhozte you
to

A. Hithin sup. P. 100.

A glasse

to thinke that you entre into religion, and that you and your wife should prepare youre selues there after. Not to thynke, as many lightly dooe, that mariage is a licence to lyue voluptuouslye, and vnder the tytle of mariage or matrimony, to fulfyl all their carnal desires. But thinke you afterwarde to lyue moze soberlye and temperatelye, moze vertuouslye, and honestly, and to geue moe examples of good liuing, then you did befoze, remembryng that matrimonye is one of the holpest sacramentes that God hath ordeyned. And that therfoze it shoulde be vsed with all honestye, deuotion, and reuerence. And in the preuie duitie of matrimony, I wolde you and youre wife, so to dispose you, that in youre bodie were al
temperatnesse

for householders.

temperatenesse and sobernesse, & your mindes and spirytes lifted vp to God, desiring hym not only of fruite, but of such fruite, & may be apte to his seruice. And yf you in this acte be coupled with this minde and desire, no doubt but God wyll sende you suche maner of fruite as you desyre. It is a greate beastlinesse, seing that all menne desire to haue chyliden of good disposicion and helthfull in their bodie, also with good inclination, and minde to vertue & goodnesse: that at the generation of them they haue no consideration to prepare them after they desire. Beleue me chrysten brother, that yf they that engender, & conceiue be temperate and sober in that acte, and haue their helth the childe shalbee of a good temperature

of householding

A glasse

perature in bodye and of a good compleccyon. And yf also theyr mindes be lifted vp to God as is aforesayde, the chylde shall also haue inclinacyon to vertue and goodnesse. As the chylde represent their fathers likenesse or mothers in the fourme of theyr bodies: Euen so their inclination of goodnesse and vertue shall represent the fathers and mothers disposicyn, whiche they had when the chylde were begoten or engendered, whiche yf it were not good or godlye, so shall the chylde be dysposed to be all the dayes of their lyfe. All byces then redounde vnto the chylde from the father and mother specialle, then might the father and mother to be well dysposed in bodye and soule, in the acte of generacion, or elles

for householders.

elles afterwarde it shall tourn
theim to greate displeasure, in the
frowardnesse of theyr childzen.
Wherfore I pray you marke wel
this admonicion, and put it well
in remembraunce, specially, when
you be about such businesse wher
unto be you not drawn, as ofte
as Venus wolde. But when you
perceyue helthe, sobrenesse, and
temperatnesse both in you and in
your wyfe, the loue of God & his
honour had in your remembraunce
as is abouesaid to dispose of your
fruite withoute beastlinesse, whi-
che is onely to accomplishe your
owne fleshy pleasure. To cōclude
I wolde bothe of you shuld beare
chaste Chyste conceived in youre
brestys by hearing or redyng of
his holy worde. And folow Mary
& Iosephes matrimony in actes.
And

2
faint
D

A glasse

And if you wolde(as I truste you
wyl) that youre wyfe shoulde be
cleane alwates of her liuing from
other men. And thoughe she fo-
lowe not Maries virginite, yet I
wold she endeouored to folowe her
chastite in matrimonye.
This will your minde be I trust
that she alwates saye and do that
thyng whiche becometh a lauda-
ble woman or wife to dooe. That
she may thus do it, muste be your
diligence to enduce her specially
in the begining to loue and feare
God. But to bring this about, no
wordes are sufficient, no counsell
or exhortacion, excepte you your
selfe so liue, that she may perforce
folowe youre good example, and
dooe the same. And therfore as I
saide before, that when you marry
you shoulde reken that you enter
into

for householders.

into religiō. Specially in the begynnyng, for where as hitherto any negligence of vertue and of good lyuynge or seruice of God was doone, was doone onely to your owne hurte: From hence forth the euil example shal hurte your wife, your chyldren, & your seruauntes, that is to saye: all the whole household. In the begynnyng therfore, specially ye muste induce your wife with your good example, in the loue and feare of God, whiche ones grafted or printed in her mynde, shal cause that she shal saye, ne dooe any thyng that afterwarde she shal greatly repente. Also I doubt not, but ye would gladly that your wyfe shoulde loue you, the meane is to cause her so to dooe, that she perceyue playnly & she is entirely be-
d loued

Joseph Hall

A glasse
beloued of you. For whiche it suf-
fyleth not, onelye to wythdawe
your mynde from al other wemen.
But that ye must also, auoide any
occalpon, of whiche might bee en-
gendered euill suspycion of in-
cōtinence. For yf gelousye entre
ones into womens brestes, y roote
is so vnsauerye and bitter that it
cannot choose but bynge forth y
weryshe and lothsome fruyte of
discoꝝde, then the whiche there is
none so greate a popson, that coꝝ-
rupteth so muche Chyisten folkes
but specially the man and y wife.
Besydes this, in your cōuersaciō
with your wyfe, be ye samplere &
louyng, guydyng her therewith to
al thynges of your mynd by fayre
meanes, and not by rygorousnes
crueltie or tyranny. If she be ho-
nest & vertuous, your worde shall
suffre

for householders.

suffice, yf otherwyle (whiche God
forbyd, lest ye might be ouersene
in thynges aforesayde) it maye be
done by force moderatly, yet getle
intreatie is better the cruelty, boy
scourusnes or stripes, except there
be suche obstinacie in her whiche
cā not be helped without enfor-
ment and correcciō, neuer correcte
with shamefull rebuke. If there
be any such obstinacie, reason you
so with her, that she may perceauē
her faulte and condēpne her selfe
whiche shalbe a good correccion.
Menne and women are of nature
gentyll to be ledde and not to bee
drawen, for nature hath made
thein wythoute all wepon to be
crueltee or tyranne, al other bea-
stes, nature hath armed wyth
some defēce, but it byngeth forth
man wout any weapon, wherfore
D ii nature

2
Sufy

A glasse

nature wold mākynde to be getle
& peaceable aboue al other crea-
tures. I would haue your louing
conuersacion and famylaritee w
your wyfe so myrte with honestie
and shamesfastenes, that she in no
wyse perceyue oꝛ see in you any
exāple by which þ virginal shame
fastenesse whiche she had before
poure mariage bee lessed after it.
And this aswell secretlye when
you are together in your chaum-
bye and bedde, as openly. For
where men wyth shamesful hand-
lynges and vnchaste woordes, w
vnclenlye gestoures, sygnes oꝛ
lookes, prouoke theyꝝ wyues to
fleshly luste, whom maye they iust-
ly blame, yf theyꝝ wyues lye vn-
chastelye but themselves, as the
chefe causers, for wyth suche be-
haucoure they make their wyues
boyde

for householders.

hopde of all shamefastnes, and þ
beyng banysed & gone, chastite
maketh hast after. Wherefore now
yf you wyl haue your wife chaste
she must haue þ example of you, &
not onely that, but ye must vse
her with all clenynesse, honestye
and shamefastnesse. And to allure
her to loue kyndnes, honestie and
chastenes, you shall apparell oꝝ
clothe her by myne aduysse so that
whersoever she besene, she might
bee iudged to bee youre wyfe, ha-
uynge not so riche apparell oꝝ clo-
thyng to bee iudged some mar-
chauntes wyfe of hier dignitee oꝝ
some greate mannes wyfe of the
courte: noꝝ so poozely, that you be-
yng of some worldlye substaunce
she might bee iudged to bee some
pooze labouryng mans wyfe, let
her go after thesame soꝝte, condi-

D iii cion

2. for

cion o: estate that ye are of o: shal
be of. For the whiche equalitee it
shal be good that ye bothe be clo-
thed of one peece of cloth. Let your
garmentes be of the moste honest
facion, leauynge iaggres and new
inuenciōs without p:ofyte o: ease
to the bodye, to them that thynke
onely gaye thynges to be good, &
pleasure better then p:ofyte. Also
herein auoide all occasiōs to be
enraged as nye as ye maye, o:
any occasion where thorough an-
gre o: disorde mighte ryse, & not
onely in this thyng, but in all o:
ther with your wyfe. But specy-
ally in the begynnyng of your cō-
uersacion, for if before one knowe
well the condicions o: maners of
the other, and also before that any
perfygth loue bee well rooted be-
twyxe you, any dyscension o:
wringelyng

for householders.

wꝛangelyng aryle, it wyl be harde
 afterwarde to be turned into a cō
 formyte oꝝ an bnyte of luyng
 quyetlye together. Specially, yf
 in suche angre, passe any mysche
 uous wordes oꝝ styngyng oꝝ pꝛie
 kynges wordes oꝝ strypes, loue af
 terwarde is to bee desparyed al
 moste foꝝ euer, whiche diffencion
 oꝝ wꝛangelyng, though it happen
 afterwardes that þe loue betwixte
 you be wel rooted & established þe
 one knoweth wel the other, no an
 gre oꝝ disorde can be so greute,
 but that sone you shoulde re
 tourne agayne into grace
 and fauoure, into
 peace and con
 corde.

D titi The

de Finquerra

A glasse.

The gouernynge of a housholde



Also, the charge of the gouernaunce of þ house, ye maye in maner geue wholly to youre wyfe, & as ye would þ she should not muche entermedle in youre marchaundise or busynes whiche is done out of þ house or out of her roome; So it is not sempyng that you greatly busye youre selfe in thynges of the house longyng to her charge as many wainaly men do, whiche wyllynge withoute comelynes come vnder the subieccio of theyr wyues. And ioyned to this forsaide charge of the house, some other busynesse and laboure mete for her, so that she maye alwayes be occupied & neuer ydell. Many other thynges myght be sayde as
concer

for householders.

concerning the conuersacyon betwix the husbände and the wyfe, whiche nowe of purpose I leaue to speake of, lest I shoulde be tedious to you in reading my simple councelles. Experience hath and maye instructe you farre better then my wytte can expresse, yet somewhat I wyl saye moze as concerning youre chyldzen.

¶ As concerning chyldzen.



First, God sending you chyldzen. Se that none other woman nurse the than youre owne wyfe. It is a greate vncoumlynnesse and inconuenience, yea I saye cruellnesse that comenly is vbled among menne and women, I dooe not saye beastlinesse, for that they put forth

It is against nature, that womē shuld not nurse their owne chyldzen.

John Calvin

A glasse

foorth their yonge child:en to nur-
sing, yea and som men and womē
wll caste theyr chyl:den oute of
doores within a.iii. or foure daies
after that it is bozne, to a straun-
ger to nourish it. It is to be won-
dered verely what confydence the
mother of the childe hathe, speci-
ally forasmuche as she thynketh
that a straunge woman wll suf-
fer the laboure which is requisite
in the nursing of the child, when
she that is naturall mother refus-
eth it. They wll anon saye, that
for money a straunger wll do it
well and conueniently, so þ theyr
chylde shalbe well nourished and
brought home faire and fatte, I
saye though it be faire & fatte, yet
it is not so naturallye fayre & fat,
as though his owne mother had
nourished him. And that it is faire
and

for his shoulders.

And fatte, it is no more thanke to
the mother the to a Jewe, willing
a christian chyld to be nourished,
for his fantastical loue, and ther
fore geueth money haboundant
ly to some woman, that wolde not
be sene to receyue his money in
hapne, but for his money she ge-
ueth her diligent labour. And if
the chyld is fatte and fatte, it com-
meth more of the loue of the nurse
that she hath to the chyld within
littell tyme after that she hath ge-
ue it her milke, which causeth her
to sette lesse of the labour, or pas-
seth more vpon the child then vpon
the money. But who wyll doubt
but the chyld shuld be more helth-
ful & more temperat in body if it had
sucked his natural liquore, wher
he was nourished in his mothers
wombe. Who may thinke if nature
wolde not

of the

A glasse

not doo muche moze to the helthe
and good disposicion of the chil-
des bodie then money can doo, or
euer shalbe able to dooe. Verely
it is not like, but the chylde shuld
be the helthyer not onely in his in-
fancye, but all dayes of his lyfe
afterwarde, yf the mother wolde
playe the mother in nourishing the
childe. Once in the beginninge,
they put the chylde in ieopardy of
his lyfe, in taking hym from his
naturall milke wherwith he was
nourished in his mothers wombe.
And besides that, þe mother hathe
neuer so perfyghte loue to þe child
whiche an other woman nour-
sheth, as if she nourished it her selfe
for, whilest she nourisheth it not, she
remaineth but halfe a mother, for
the offyce of an whole & perfyght
mother is, to beare chyldren and
nourish

for householders.

northe them or bring them forth.
Nowe she reparteth the one parte
with þe nurse. And so also in loue
she remaineth but half a mother.
They wil saye that their loue can
not be diminished towarde their
childe though other women no-
rthe them, but it is not so. For
thoughe nourishing of childe be
laborious and paynfull, yet it en-
gendreth muche loue betwixte the
nurse and the chylde. This loue
then whiche is wonte to be engen-
dered by nourishing the chylde, is
losse of the naturall mother tow-
ardes the chylde, and is added to
the nurse, wherfore the mother
hath lost halfe her loue towarde
the chylde, and the nurse hath and
shall fynde it. Likewise wyl the
childe deuide his loue into.ii. par-
tes. The one parte to his mother
bearynge

of Nursing

A glasse

bearing hym, & other to his nurse
or halfe mother feadyng and byn-
ging him forth. And belides this
yf the mother that bare the chylde
had noryshed it also, the loue of &
father wold had bene much more
to the chylde, because of the nory-
shing of it in his p[re]sence. And of
this springeth the litle loue or vn-
naturall loue that menne haue to
theyr chylde[n], speciall[ly]e in this
realme. Afterwardes when & chylde
is a.ii. monethes or two yeres of
age, it is brought home from no-
rishing, and is brought vp in the
house vntyll it be.iii. or.iiii. yeres
olde, with litell difference as con-
cerning his p[ro]fyte betwene hym
and the seruaunt. And being of &
age rude and vnlearned, because
they them selues wolde not take
paines to induce hym to vertue &
learning

for householders.

learnynge or crafte, they thruste
hym out of dozes againe to may-
sters to serue withoute any great
consideracyon, whether the perso-
nes be of good and honest dispo-
sicion whiche shall receyue hym,
yea or whyther they wyl profyte
greately the chylde to vertue and
honestye, oute of dozes they caste
hym as befoze at nouryshynge. If
his fortune be to meete wth a good
master, to whome he might reste
more bound then to his father or
mother, happy is he, by his good
master he learneth to helpe hym-
selfe, whiche he dyd not of his fa-
ther and mother, many fathers &
mothers ar not studious to helpe
theyr chyliden to vertue or lear-
nyng, because they loue money
more then theyr chyliden.

And bycause they so dooe, they
departe

2
B
C
D
E
F
G
H
I
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Y
Z

A glasse

Depart nothing of it to their children in their life. But if his chance be not to meete with a good master, he is tangled and corrupted with such vices, which in youth commonly haue dominion and rule, & goe not forwarde to vertue and honestie: where as a good father shoulde then receiue his childe, and by fayre meanes and fatherly counsell amend him and comforte hym in goodnesse, and geue hym some of his gooddes to socoure him. But the vse is cleane contrary, for then he denyeth him by entering into his house then he wyl not name hym, nor knowe hym for his sonne or childe denyeth him all fauoure to cause hym dispaire, and caste away the whole purpose to lyue honestlie & trewely. And so desperate and abiecte

foz householders.

secte absenteth hym selfe from his
father and mother, and coupleth
hym selfe with light, wanton, by-
cious and naughtye companye, &
is made one of them, where y^e by-
ces, whiche in the begynnyng
myght easely haue be amēded are
encreased & growen uncorryg-
ble, and that, because the father &
mother dooe not graciously loue
theyr child. If they dyd loue their
chyliden to God wardes, that is
to saye, to byngne them forth in
the lawes of God, and wold that
they shulde loue and drede God:
The would they, beyng of power
thereto put them to lernynge in
theyr tendre age, cōsyderynge this
commen pꝛouerbe:

He that in yowth no vertue wyll vse,
In age all honoure shall hym refuse.

Also the sayynge of Salomon:
e Loke

Handwritten note:
I have seen many
of these children
that are thus
brought up
and they are
very wicked
and they are
very dangerous
to the church
and to the
world.

A glasse

Looke what waye a younge man
or woman taketh in hys tendre
age, from that he wyl not departe
whē he is old. Also experiēce shew
eth that youth wyl lightly folowe
þ instructiōs of theyr elders. The
younge cocke groweth like as he
heareth the olde. And loke howe a
younge twygge of an orcheyarde
is bowed so he groweth forth, yf
he be stayed to growe vp ryghte,
so it groweth, and is bothe profy-
table and pleasaunte. If it growe
otherwyle I cannot tell whereto
it is profytable, but to þ fyre. Like
wyle maye be sayd of young chil-
dren, but the faulte is not in the
chyl dren, but in the elders or fa-
thers and mothers. The chylde
Jesus dyd growe and was com-
forted in spiryte ful of wysdome &
the grace of God was wth hym,
that

fo: householders.

that is to saye : he was a notable
good chylde, and so fro a younge
man, he grewe to an exceedynge
wyle & vertuous man. It is mete
that suche as be Christen chylde
should be brought vp after the
ample of Christe. He did growe &
was comforted by the spyrite and
in the spirite. Many menne suffre
theyr chyliden to vlie ryot & be lost
in fleshely pleasures, no: do cause
them to be induced to fayth & ho-
neste luyng, by the word of God,
Christ dyd growe and encrease in
wyledome, many suffre their chil-
den to encrease in folishnes. And
the grace of God was in Christe,
but thozoughe the faulte of theyr
fathers' & mothers it tarpeth not
with some chyliden called christen
chyliden, yet nothyng folowynge
Christ, oz smell of hym, because y

A glasse

Christ dyd growe in the sighte of
men and dyd appeare whole per-
fyghte and wonderfull by and by
preachyng signes and myracles.
It is conuenient oz syttyng that
lykemaner of wyse oure chyldren
bee induced and instructed to de-
uotion, to vertue, & good lyuynge
A man wyl not thynke lyghtlye
howe much good lyeth in þ bryn-
gynge vp of chyldren. And if there
wer not greate vertue and good-
nes in it, who myght thynke that
God would so straitly comaunde
the Jewes þ their chyldre should
be induced, instructed & broughte
vp, in the feare of God: verely he
doeth knowe beste of al, that that
thyng wyl not lyghtely be lefte
in tyme oz ferther age, whiche
chyldre haue accustomed in their
tendze age. The whiche thyng the
Latyne

for householders.

Latyne Doete expzeleth & sayth:
So greate a thyng it is to accu-
stome a thyng from tendre age.
Wherfoze God in Deuteronomy
the. vi. chapiter sayth: Thou shalt
rolle in thy mynde with thy selfe
such thynges as I geue þ charge
vpon this daye, and thou shalt
whette theim vpon thy chyldren,
speakyng therof to theim when þ
tarveste at home in thy house, or
walkest on thy iourneye, when þ
goest to bedde and rysest ther frō.
If thou leaue these thynges in
theyr youthe, thou shalt haue
muche ado to make theim obeye
and folowe when they be of a full
age and olde. But now we wyl
say, I am no preacher. Therunto
with saynt Augustyne I answer
the, Looke what a preacher is in
the pulpet, suche euery houshol-

A glasse

der is in his house at home. And likewyse as it belongeth for þe curate to make rekenyng & accoupt for his whole flocke: So the housholder in the general daye of iudgemente shal reken and make accoumpte for his wife, for his children and for his housholde.

Geue ye therfore diligent hede that in this behalfe ye bee not founde negligent, loue your children after this maner. And when they be of some discreciō, let them perceyue your loue in worde and worke. And be not so vnkynde as some fathers, whiche for the loue of this worldlye ryches and folythe pleasure (whylest they lyue) can not fynde in theyr hartes to departe with them, though they haue receyued it of the hande of God euen for thesame purpose.

Wherof

foz householders.

Wherof procedeth that many tymes
foz a veray litle anger oꝝ di-
spleasure the father doeth wholly
disheryte his sonne, oꝝ at least ta-
keth away frō hym a great parte
of his inherytaunce, whereof also
procedeth that men can fynde in
their hertes many tymes þ̄ theyꝝ
seruauntes should be made dispo-
sers of theyꝝ goodes oꝝ theyꝝ fren-
des, rather then theyꝝ chylzen. All
this (as I suppose) procedeth of
none other thyng, but of the lytle
loue þ̄ they haue to theyꝝ chylde:
And this litle loue cometh of this
that the natural mother noꝝished
not her owne chylde in the pre-
sence of the father.

Wherfoze my dere frende and
Christen brother let youre owne
wyfe noꝝshe youre chylde, euen
though it shoulde seame a newe
e iiii thyng

Paris 1882

A glasse.

thyng and not vled. Forsooth God
and nature hath not wrought bꝛe
stes and teates in youre wyfe, yea
and mylke, healthe and habpiltyte
in vaine, yf these should not serue
for her owne chyldꝛen. And besydes
this she maye not ryghtly be
called a mother fullye and per-
fygthly afterwarde, of her owne
chyldꝛen, beyng but halfe a mo-
ther. And hereof procedeth also
the coulde loue and smal reuerẽce
þ̄ some childꝛẽ haue in their age
afterwarde, to theyꝛ fathers and
mothers. For whan the soonne or
doughter beyng of age, consyde-
reth howe the father and mother
refused labour wyth hym or her &
put theim oute to nurse frõ theim
regardeth theim thereafter. And
when they be in necessite or lacke,
thei thinke thei þ̄ may serue theim
like

for householders.

lyke maner. That is to saye, to
thruste them oute of dozes, and
sende them to some hospytall to
findyng, as they did them. Be-
sides this, yf the mother were of a
good disposicion of bodye and of
a verteuouse inclinacyon, there is
cause geuen to y^e childe to grudge
agaynste the mother and father,
thinkyng that by y^e vyce of them
he dranke or sucked malicypouse-
nesse, with the mylke of his nurse
being of a farre worse disposicion
then the mother was. So now
yf the naturall mother nourished y^e
childe, you se what cominodities
shoulde folowe. The father shuld
be sure that in his lyfe tyme and
after his death the mother shulde
be good to his chyldezen & louing,
lyke a treme & a naturall mother,
and also bothe the father and mo-
ther

W. H. W.

of father

A glasse
ther shoulde be sure in theyꝝ age,
and alwaies ꝑ the childeꝝ shoulde
haue them in muche loue feare &
reuerence, as trewe childeꝝ. Also
the mother beyng nurse to youre
chylde of a good desposicion & tem-
perauncie of bodye and in minde
constaunt, deuoute and of a good
inclination suche as I trust your
good iudgemente and dyscrecion
wolde chose, you maye bee sure, ꝑ
yours childe shall haue bothe ver-
tue and good temperaunce of bo-
dye, whiche he may lightly lacke
being noꝛished of a straunge wo-
man. So foꝛ all these causes and
other that maye be considered, I
beseche you folowe that which by
these reasons you maye perceyue
to be beste.

When your childeꝝ can speake
and vnderstande, foꝛthwith with
oute

for householders.

oute any delaye put theim vnder
some vertuouse persone to learne
to reade and write togethers, but
specially to learne vertuouse ma-
ners and to serue God. And that
he may so doo from the tyme that
he can speake, teache hym euery
daye some short prayer according
to the capacite of his witte or me-
mozye. And as he dothe encrease
in strength, fede hym with longer
prayers, and other fruitefull les-
sons mooste woorthy memozy. And
thus do with as faire meanes as
you may. As for great chastising
and ouer muche feare in teaching
yonge childre is not best after my
iudgemēt, for by that the spirytes
and wittes of children be dulled &
being induced by ouer much feare
in youthe, are neuer afterwarde
bolde, nor maye lifte vp their min-
des

A glasse

des and hertes to thinges of honoure, that is to saye, thynges of ghostely strength and vertue, but are alwayes deiecte, pekishe, withoute corage or stomake to good & honest thinges. They doo rather applye them selues afterwarde, when they haue lybertee, to euell then to goodnesse, which bringig vp is naturall & proper to theym that be borne in bondage and to captiues, and not of fre mens children, wherfoze both you and your childzens mayster shoulde entice and allure your chyldre with loue and good wordes. Yea, and then amonge with small giftes to vertue and learning, rather the with feare and force, you shoulde booste and fauoure theym very muche for any lytell thyng that they doo well and conueniently, that by it.
they

for householders.

they maye haue corage and herte
to doo moze so, yet I doo not vt-
terly dissuade, but that feare and
correccion is necessary, so it be mo-
derate in conuenient time and for
a notable cause. I woulde there
were shewed to the childe bothe y^e
apple and the rodde, but moze of-
fener y^e apple, and moze exhorted
to deserue the rewarde and praise
then the correccyon. And all the
tyme that youre childe is in your
house frome schole, kepe hym al-
wayes with you in youre presence
as nygh as you can. And let hym
take his meate at your table, and
lye in youre chaüber. For of your
maners and behaueoure at the ta-
ble and chaumber, he shall see &
heare better communicacyon and
learne mo vertuose maners, here
moze wysdome, and take hede of
moze

of the
of the
of the

A glasse

more ciuilytee oꝝ nurture then in
the kechin oꝝ stable amōgest your
seruauntes .

Haue the pꝛesence of your child
in suche veneracyon that befoꝛe
God and hym be spoken no vici-
ouse woꝛdes, no swearing, no lies
no backbiting oꝝ flaundering, no
cursing, mockig, oꝝ ribauldꝝ, no
woꝛdes of fraude oꝝ disceite. Foꝛ
the childe can speake but suche la-
gage as he heareth, and bycause
he is mooste, yee alwaies lightly
in youre conuersacion he wyll bt-
ter your maners to other folkes.
Let hym therfoꝛe be ware of hea-
ring suche maner of speches. But
beware you muche moze, foꝛ to
you it shalbe rekened double syn,
yours owne and yours chyldes,
you knowe that of a naturall in-
clinacyon, suche woꝛdes as are,
sounding

fo: householders.

soundynge vnto euell, are moze
promptely fixed in they: myndes
then other. And this same exho:-
tacion o: monicyon shoulde be ge
uen vnto youre chylde's mayster,
(yf he be honest, he wyl thanke-
fully receiue it) that youre chylde
heare nothyng, but that whiche
soundeth to vertue & goodnesse.
And to cause that youre childe re
fuse not youre companye o: his
maisters, bothe you and he muste
some time fynde your childe some
pointes and instrumētes to playe
and suffer hym to vse honest ga-
mes o: playes then amonge, for
the recreaciō of his spirytes, that
he maye be the gladder with you,
and loue you and hym with reue-
rent Dzeade the better.
And so shall he with a better wyl
applie his learning without trem-
bling

27

A glasse

beling, feare, or inforce. And after
this maner, he shall learne more
and soner. The women chylde
wolde be broughte vp in all feare
and drede, wth litle fauoure shewed
them vntyll they bee of a perfyte
age and vnderstanding. For as
in men is nothing more reproua-
ble then to be cowardes, fearfull,
pekysh, and of no stomake or co-
rage: So in women is the contra-
ry, in whom there is nothig more
laudable then fearefulnesse and
gentylnesse of stomake. To the
mother youre wyfe, geue charge
to doo her dewtye in bringing vp
your women chylde veriteously
and in the lawe and feare of God
as you doo the men chylde.

In the choyse of a mayster for
your chylde, yf you maye haue
one bothe well learned and good
and

for householders.

and vertuous in lyuyng for mon-
ney sake or coste: forsake hym not
excepte ye loue money better then
vertue & learnynge, euery thyng
is as it is loued and esteemed. The
wylse man setteth muche by lear-
nyng and honeste maners, the
rude ignoraunte and folythe per-
sone setteth lytle by theim, be-
cause he is not acquaynted wyth
theim. If he shoulde lacke eyther
of these two thynges learnynge or
vertue, better it were þ he lacked
parte of the learnynge then of ver-
tue. Vertue is more of price then
learnynge, for learnynge is but a
meane thyng wherby men come
to vertue thozough the grace of
God. Learnynge is for vertue and
not vertue for learnynge. It is bet-
ter to be good and vertuous, then
learned and worldly wylse. Ther-
fore

A glasse.

foze rather choyse goodnes & vertue foze your chylde and you, then learnynge, yf bothe maye not bee had together:

Also with letters, let your child learne musike. Also let hym wout hurtyng hym selfe learne the vse of weapons oz armes, as buckler playnge oz suche other. The one foze recreacio of his spirites, the other foze the strength of his bodye. It shall make hym hable & bolde so that in peace and warre (yf he should be inforced therto) w counsell and strength he may preuaile. And ioyntly with this he shoulde not be ignoraunte of thynges necessarye to his lyuyng, wherfore euen fro his yong age, he shoulde haue y knowledge of the moneye that is vled & of the valewe of it. And foze this it shalbe good to put
some

fo: householders.

some in his power, & to make him
buy al thynges necessarie fo: his
owne weyryng, from cappe to shoe,
at the fyrste & seconde tyme wyth
helpe of other, & afterwardeg by
hym selfe. And after to putte hym
in busines of greater charge, with
greater summes of moneye, & let
hym vse of parte after his owne
discrecion, makynge (when you
shall call hym) accompte to you of
the bestowyng. The comen vse
as me semeth may not be comen-
ded, which is, y men fo: the mozte
parte wyl not truste theyr childre
with any of theyr substaunce, nor
let them knowe nor scātely vnder
stande y valewe of money, which
thyng causeth y afterwardeg whe
they enheryte theyr fathers goods
des, they spende all vndiscreat-
lye as they that knowe not, what

¶ ii

it is

Handwritten marginal note: *of the*

A glasse

It is, no: the valewe of that they
enherite. The cause is that the fa-
ther wylle leaue all to his sonne af-
ter his death and in his lyfe tyme
nothyng. But if after the maner
aboue reherfed ye vse your childe
he shall not onelye for lacke of
knowlage mispende his enherita-
unce, but shalbe more able wher-
soeuer he become to geue a reke-
nyng for hym selfe, and as it is co-
menly sayde, shalbe able to com-
pany with men and to helpe hym
selfe hauyng knowlage of þe thyn-
ges necessary for his lyuynge. Yf
he shoulde mispende any thyng
it were beter he dyd it in your pre-
sence, where by good admonicion
and counsell he maye be amended
& corrected, then after your death
when the moste parte of folkes (to
haue parte of his expences) wylle
praise

for householders.

praise hym in his lewde spedyng
rather then to counsell mony the
hym, amende or correcte hym, now
ye maye wyth a lytle porcyon of
your goodes knowe the pꝛoofe of
your chylde in your life, and in ma-
ner be sure that he shal wel mayn-
teyne and dispose that you leaue
hym afterwarde whan you be
gone. And seyng I speake of dis-
posyng or distrybutyng of goo-
des by youre chylde, ye oughte
to entyce hym from hys chylde-
hode or infancye (yf it might bee)
to haue compassion vpon þe poore
and to vse to geue some almes,
yea for to instructe hym, whatsoe-
uer almes you or your wyfe dooe
geue, let it be geuen by his hādes
or your other chyldezen yf they be
in the waye or pꝛesente with you
at þe tyme. This do you ofte times

f iii not

A glasse

not onely to instructe your chyl-
dren, but because God so instruc-
teth you that by youre example &
vse of it he may learne fro his ten-
dre age euer to helpe the nedye &
pooze, yf he be of habylitee, yf no,
yet he may learne to bee deuoute
mercyfull, and pytiefull. But re-
membze y in this thyng, and in al
other goodnes. A ykewyse y prin-
cypall exāple of vertue profyting
your chylde muste come of youre
good example, which he seeth you
to do and shewe. For nothyng y
his maister or other persones shal
do or shewe hym, can stycke or be
so fyxed in his mynde as youre
wordes and dedes. Nowe then yf
you bryng vp youre chylde after
this maner as is here layd before
your eyes, there is no doubte, but
he shalbe a good manne. Upon
whiche

for householders.

whiche grounde or foundation,
whether he be enclined to bee of
the clergye or of the other sorte of
men, called laye men, whether he
woulde be a p̄east, alwayes a ba-
cheler or a maryed manne, he
shalbe an honeste manne. But yf
he be dysposed to be of the clergye,
one thyng I woulde you counce-
led hym, that in no wyse, he make
any maner bowe, nor professyon
untill he bee thyrtye or nyghe to
thyrtye yeaeres of age. For be-
fore that tyme or nyghe aboute
that tyme, none doeth wel knowe
hym selfe. Happy is he that doeth
then. To saye truthe, it is harde
for me here to appoynte hym any
tyme, his owne faythe and loue
whiche he hathe receyued of God
muste bynde hym hereto, remem-
byng that when Peter promy-
sed

f illi sed

A glasse

sed vpon his owne strengthe he
could not perfourme his promise
but afterwarde when he promys-
sed vpo God, & he loued his may-
ster Chyist, sayng: Lord & know-
est that I loue the, he was ströge
So in what tye age soeuer your
chylde be, and woulde make vo-
wes oꝝ promyses to take other re-
ligion then he receyued at Chri-
stendome (an hygher oꝝ perfygh-
ter bowe he can not make.) But
yf he woulde promyse the bowe of
chastytee, the whyche bowe all
Chyristen menne and women haue
professed, because they haue pro-
fessed Chyiste, whatsoeuer order
of luyng any persone chrystened
doeth professe, he professeth chasti-
tee euen though he entre into ma-
trymonye as is aboue sayde.
But yf he be disposed to liue sole,
and

for householders.

& chaste, it maye not come of hym
selfe, for it passeth mannes infy-
mite. But doubtlesse if he mistrust
his owne strengthe, and thinke &
beleue verely, that by the power
and might of Christe, and confy-
dence in hym, so that he may saye
with a stronge beleue. All thinges
are possyble vnto the beleuer, and
thynke verely that by Christe he
hath and shall overcome þe world
thinkig on Christes worde, which
saith, truste ye, or haue you con-
fydence, for I haue overcome the
worlde, lette hym thinke þe he may
do all thinges through hym that
comforteth. In hym then and for
hym, lette youre chylde make his
vowe, if he be so disposed, & doubt
lesse haupng suche, and the same
staffe to leane to, he shal not fayle
We heare of too manye, whiche
for

for they belies sakes, or for their
 frendes pleasures onely, whiche
 are men, haue made their bowes,
 and be had in derisyon of þe world
 for the breaking of them no won-
 der that they flyde whiche buylde
 vpon manne.

Lette youre chyldre buylde vpon
 God, and he shall stande for
 God is able to make hym stande
 And he wyl dooe all thyng vnto
 them that beleue in hym. Warne
 hym thanne that what soeuer he
 doothe, he dooe it in the name
 of God wyth beleue, that God
 will dooe for hym vnto his owne
 gloze.

If ye mistrust hym not, whē your
 child is aboute. xxx. yeres of age,
 he shall haue a good iudgemēt of
 hym selfe. No man knoweth per-
 fyghtelpe his owne strengthe, yet

for householders.

at that age, by your good endu-
ring, he shall knowe and perceiue
what Christe wylleth hym in the
Gospell, and soo thorough the
worde of God and good reason,
whiche he is lyke to haue at that
age, maye be bolde after Goddes
worde to iudge of hym selfe, but
chrefely and princypally exhorte
hym to kepe the bowe and pro-
mise whiche he made at the fente
of Baptysme, that he renounced
and vtterly dyd forsake the deuyl
and all his workes & all his pom-
pes, yf he tarpe onelye vpon these
bowes, he shalbe suer to be a good
christyan manne.

If he beleue in God, the fa-
ther, in Christe the sonne, and in
the hooly ghooſte, thre in parso-
nes, yet one God in essence.

To beleue in God, is to comit all
oure

2. 1. 1. 1.

A glasse

oure whole herte vnto hym, oure
thoughtes, wordes, and workes.
If he thus beleue, doubtelesse he
shalbe saued from sinne, from the
deuill and from hell and the euer-
lasting death thorough Chyistes
death, by whome he is deed to the
worlde and liueth to God, and by
whome he shalbe defended against
the deuill and the vncleynesse of
his owne fleshe and all wycked-
nesse. He nowe hauyng this loue
and charytee to God thorough
Chyiste, is suer a good chrystyan
man. What profession can make
a manne better? I would to God
that other professyons hadde not
made men worse. This bowe of
Baptisme exhorte your sonne to
kepe, whiche he hath made all re-
dye, and hath bounde hym selfe
to the obseruaunce thereof by su-
reties

for householders.

rettes, at whiche also were bound
with hym his godfathers & god-
mothers. It might be thought to
be lytle discrecion or no good coun-
sell to bind him selfe (as he might
be perswaded to bowes of greate
perfeccion) not diligentlpe studi-
ng to accomplishe the bowe that
he hath made all redye. What a
wyse man is he, that wyl seke an
heuyer burthen, when he percey-
ueth that he is to weake to beare
a lighter? Induce hym, that he
earnestly and hartely desyre God
of his grace, to dooe that whiche
Christe willeth hym, and to haue
hym in his remembraunce, with
vnfayned loue & reuerent drede
where soeuer he be goyng, stan-
ding, riding, or resting. And lette
hym beleue that Christ is of such
gentilnesse and goodnesse, that he
may

21/12/22

A glasse

may haue hym to dwel with hym
euen in the inwarde chaumber of
his brest, yf he wolde doo so much
for his sake, as to expell **S**athan
with his felowes. **G**od the father
of his plenteous goodnesse and
Chryste his sonne naturall of his
mere pitee and mercede thozoughe
the worke of the holy ghoost pro-
ceeding frome theim bothe whiche
thre: **T**he father, the sonne and ho-
ly ghoost is one **G**od, wyl be at one
with your sone, yf he wyl seke his
fauoure by learning keping & fo-
lowing his holy worde. **I** wolde
you wold say often times to hym,
that he shoulde be a good, a iuste
and a perfyte ch Kristen man. **I**f he
coude beleue certaynly & **C**hryste
were geuen vnto hym for his syn-
nes, but this canne he not beleue
with

for householders.

With a corrupte conscience.

If youre sonne be not disposed
to be of the clergie, but of the o-
ther sorte (called laye menne) he
maye not be of the worlde and a
good christian manne togethers.
Fauoure him with continual coun-
sell & reparte of suche goodes as
God hath sente you, as is afore-
sayde, & in youre dayes you maye
see hym profete, and be an honest
manne, vnto youre greate com-
forte: whiche comforte they lac-
keth that wyl not reparte of their
goodes vnto theyr chyldren vn-
till they dye.

Wherfore theyr chyldren mighte
thynke that they were the lesse
bounde vnto them by a greate
deale. Consydering that perforce
they muste leaue it behinde them
If they myghte kepe it styll, they
woulde

of the

A glasse
wolde. It is a small benefite then
of þ father, whiche perforce shuld
leauē it to other, leaueth it to his
childe. Seing that yf he dyd the
contrary, he shoulde put his soule
in greate ieopardy, for the defrau-
dyng of his chylde of these thyn-
ges whiche Goddes lawe and na-
ture wolde to be his. Wherfore
my louyng frende, though he you
had some certayne p̄sumptions
that your childe wolde spende his
porcyon of substaunce euell, take
not his ryght from hym. Better it
shalbe for youre soule þ he spende
it euell, then peraduenture an
other wolde spende it well.

This maye nowe suf-
fise, as touching
your chil-
dren.

The

for householders.

The gouernance or orderynge of
expences in the house.

In the reste, to speake
of expences in the
house, see that your
dayly expences be so
moderated, & ye may
equally and iustely cōtinue with
out spot, or so greate welfare that
it might not endure, or withoute
puttyng your selfe in necessity or
nede or grudge of mynde for the
largenes of the expences, or that
your household should grudge for
your straitnes or nygardshyppe.
Therefore the order that you be-
gynne kepe constantely, for any
lytle excesse dayly vled, in proceste
of tyme groweth to greate sum-
mes. The vitayles for your table
should be suche as ye finde mooste
conuenient for your health, of the
g which

A glasse

whiche beware of greate dyuersi-
ties, for the dyuersyttee of meates
engendereth diuersyttees of syke-
nesses. As for the quantitee, as I
would not that you did defraude
nature with takynge to lytle, so I
woulde you to thynke that super-
fluytee of meate and drinke, is the
vtter destruction of nature, loue
symple or syngle meates, they be
sunple that be not mengeled with
many dyuerse thynges or com-
pounded with many dyuerse kyn-
des of fleshes, and wyth them.
And with dyuerse fruytes and di-
uerse kyndes of spyes, and all
these in one dyshe. And lykewyse
some vse dyuerse kyndes of dryn-
kes, whiche all withoute doubt
decapeth health, though it be not
by and by felt or perceued, but
in processe of tyme they wyl vtter
them

fo: householders.

the selues, & bryng forth death oꝝ
deathes brother. If oꝝ of this it co=
meth that together in mane reig=
neth the feuers, the head ache, the
tothe ache, the goute, y bely ache,
the stranguyllia and other disea=
ses out of noumbze, whiche I can
not reherse. Wher though of one
maner of meate surfet were vled,
oꝝ of one maner of drynke, a man
shuld haue but one maner of these
sickenesse oꝝ diseases oꝝ none at al
yf the excesse wer not great, where
throughe yf you neede the vse of
medecynes, I would with the cou=
sell of some learned & good phisi=
cion, you vled synple medycines
as nighe as wer possible, fleyng y
composicio of many dꝛogeries, &
not onelye synple but to take of
suche medecynes as are of herbe
rootes oꝝ fruytes of this same
lande beyng pꝛoued foꝝ good,
g ii rather

of Louer

A glasse

rather then of suche drogeryes
that are brought out of the lande
I thynke not, but yf our physycy-
ons were so diligente and labory-
ous to seke thesame thynges that
God and nature hath geue for re-
medyes as the physicions were y
wrote, whom they folowe partely
whiche because they were experte
in natural thynges, wrote of these
drogeryes that groweth in Affri-
ca, Syria & Grecia, they woulde
not muche vse of these drogeryes
whiche are in other countreyes,
but suche as God sendeth for re-
medyes in euery lande, whereby
they shoulde fynde more naturall
remedyes for mannes health.

As concernyng the other parte
of your houlholde or gouernaunce
therof (I meane your seruautes)
I wold you had no mo seruautes.

for householders.

in your house, the ye maye kepe oc-
cupied, and þ none eat their bread
in ydelnes, but that they haue la-
bour with meate, and meate with
laboure. For as it is cruelte to
cause seruautes to laboure with-
out meate, so it is veraye noyfull
or hurtfull to geue seruautes
meate without labour. For it ma-
keth theym lumpyshe, luskyshe
drowlye and slouthfull, bycuous,
lecherous and glotons. One ydle
seruaunte wyll lyghtlye corrupte
al the household. If ye haue a true
seruaunte & a faythfull, loue hym
as youre sonne, let hym knowe
your fauoure, that he may bee an
example to his felowes. In theyr
clothyng and feedynge, let thein
vse a meane withoute any excesse,
that is, that the clothyng be not
• fyne nor curyouslye made, but
g iii course

A glasse
course and sufficiēt to kepe theim
from colde. And the meate in no
wyse delycate, but grosse, suche as
wil suffice to kepe theim in health
and from hounge. Paye theim
truely theyr wages without dilas-
cion or bydgynge, let theim fynde
your wyll moze pꝛone and redy
to paye theim, the you fynd theim
to labour for it: yee yf it be so paye
theim in thesame quyppe or note.
But in the meane tyme pꝛouoke
theim with many fayre speeches,
to do their dutie, yet not alwayes
so, remembryng that an easie and
a gentle medycyne healeth not al
sores, nor yf flatteryng instygaciō,
maketh not the horse go styll:
sometymes the spore must be vsed
excepte the corage be very lustye,
lyuelye and quicke. To make an
ende, let God and reason rule you.
and

for householders.

and after thein rule youre wyfe
and household.

These counselles I would you
blessed for youre owne wealth & ho-
nestee, thynkyng that there is no-
thyng better then good counsell.
See therfoze þ by the euyl coun-
sell of the deuyll, ye suffre no euell
cogitacions to engendre and en-
crease in your herte, for they wyll
brynge for the death, not tempo-
rall or bodelye death, but death
euerlastyng. From which Je-
sus our saupoure saue you
in whome Ioue & reigne
by purenes of cōscy-
ence, world with-
oute end.



g. iii. This

A glasse

course and sufficiēt to kepe theim
from colde. And the meate in no
wyse delycate, but grosse, suche as
wil suffice to kepe theim in health
and from hounge. Paye theim
truely theyr wages without dila-
cion or bydyng, let theim fynde
your wyll moze pzone and redy
to paye theim, the you fynd theim
to labour for it: yee yf it be so paye
theim to thesame quyppe or note.
But in the meane tyme prouoke
theim with many fayre speeches,
to do their dutie, yet not alwayes
so, remembryng that an easie and
a gentle medycyne healeth not al
sores, nor y flatteryng instygaciō,
maketh not the hourse go styll:
sometymes the spore must be vled
excepte the corage be very lustye,
lyuelye and quicke. To make an
ende, let God and reason rule you.
and

for householders.

and after theim rule youre wyfe
and household.

These counselles I would you
bled for youre owne wealth & ho=
nestee, thynkyng that there is no=
thyng better then good counsell.
See therfore þ by the euyl coun=
sell of the deuyl, ye suffre no euell
cogitacions to engendre and en=
crease in your herte, for they wyll
byynge for the death, not tempo=
rall or bodelye death, but death
exerlastyng. From which Je=
sus our sauoure saue you
in whome lyue & reigne
by purenes of cōscy=
ence, world with=
oute end.



g iii

This

A glasse

This treatyse folowynge, I haue
written out of a great clerke S.
Barnarde, in some places
leauynge his order
because of
shortnes.



Owe my dere belo-
ued frend, these fore
sayde lessons well
marked, I truste ye
wyl fynd above all
thynges order your
selfe to our Lorde, seakynge aboue
and befoze all thynges the kyng-
dome of heaue, in guydynge your
housholde and orderynge youre
gooddes, whiche alwayes thynke
to haue receyued of God to ho-
noure hym in his pooze and nedye
persones. And for his honoure se
that peace be in your house, and þ
al yours agree together with you
oꝛels

for householders.

or elles all youre goodes maye a
wylle sone come to nought. A reche
lesse persone may sone set on fire,
waste and destroie greate goodes
haue therfore a good sight or eye
vnto the laboures of your seruau
tes, for vnder theym youre sub
staunce maye soone be wasted be
fore you knowe of it, if your good
des beginne to waste or diminishe
forthwith diminyshe youre char
ges. For who that spendeth be
poude his facultye, no wonder, w
nede thought he greued be. It is
good prouydence ofte tymes to
compte and compare your good
des and gaines with your expen
ces. Ofte tymes to ouerse youre
goodes shalbe very good, remein
bring, that the eye of the mayster
maketh a fatte horse, and the step
of the husbände a fatte dungehil,
that

A glasse :

that is the maisters p:esence p:ofiteth much, b:ie peace w: suffering and you shalbe sure of it. Thynke coste made vpon riotouse persones to be vtterly losse, not so vpon kin and frendes & pooze persones. Se y: you charge your sonnes daughters and seruautes to flee glotonie. For y: seruaunt once made a gloton, wyl neuer amede his maners Glotony is filthy, reprouable and stinking, & will make the b:ers of it soone rotten, and shorte lyued. Meane feeding with scarstye, or withoute full belye that is risynge frome meate with an appetyte to eate, p:ofiteth much bothe to the soule and bodye. Thinke that the b:le of delycate foode, wyl soone marre a good seruaunt, as of riot and wastfulnesse. Beware of niggardie, for as riot is a folishe and vndiscrete

fo: householders.

Indyscrete waste of the gyftes of
god, so niggardie is a foolishhe and
a nedelesse feare, the mistruste of
God, & a liuyng euer in pouertee
an heapig vp of goodes, fo: whō
none cā tel. Be therfoze a maister
ouer your goodes, haue theim fo:
your selfe and other, not fo: your
heires onely. Feare and loue god
and feare hym duely, and thynke
that fishes, foules, beastes & wo:
mes be fedde of his liberalytee, &
shall you then perishe fo: lacke
If you wishe fo: derth, you wishe
fo: y derth of y pooze. Sell better
cheape at home thē in the cōmune
market, better cheape to your ene
mye then to other straungers, fo:
by a kind dede, he wil be better o=
uercōmied then by y swerd. Be ne
uer at debate w your neighbours
• Study to bring them at one y so be
The

A glasse

The loue of youte neyghbours
is a surer warde, then a castel thye
double walled. A gentyll minde &
a noble herte wyl not greatlye be
troubeled with weinens bablyng
speche oꝝ thꝛetenyng: smilyng, oꝝ
laughyng, wyl soner correcte a
shꝛewe, then sharpe strokes and y
staffe. Women may be kept good
with gentyll entreatye, they maye
not knowe that they be suspecte,
but euer muste be couſayled with
louyng maner. An olde woman
uncleane of liuyng, were woꝛthye
to be buried quicke. Foꝝ she is not
only dead befoꝛe God, but killeth
other. A woman that hath a suffi-
cient apparell, to desire chaunge,
is a token of lytel wit oꝝ sadnesse.
A costely besture aboue the state
oꝝ degree of the persone is a signe
of lightnesse. Truste hym rather,
foꝝ

for householders.

for your frende that dothe some-
what for you, then hym that sayth
I am your, in all that I can &
maye doo. In wordes you shall
fynde greate plentye of frendes, a
trewe frende loueth at all tymes
and neuer fayleth at nede. Riches
maye not be compared to a faith-
full frende, when you geue coun-
cell saye, thus semeth to me beste,
not thus you muste nedes do, lest
you might rather gette blame for
your counsell then thanke, yf it
spede not well. If gesters Jong-
lers, or minstrelles come to your
house, saye that you haue no lod-
ging for theym, or for suche ge-
stoures. If you be once delighted
in their vncomefly pastymes, they
wyl appoint you anone to be ma-
ried to an other wife, whose name
is pouertee or beggere, chose you
whether

A glasse

whether, yf it chaunce you to bee
where as they be, I aduise you to
make wise y^e you herde theim not,
no^r set by they^r vnch^ristenlyke pa
stynges: fo^r yf they perceyue you
but once to laughe, they wyl take
it fo^r an earnest to crye largesse, &
to haue rewarde, wherfo^re haue
not muche to doo with the galow
clappers. God is not well pleased
with that occupacion whilest they
be ministers to synne, and vse sin
full wordes. If you haue a ser
uaunt of an highe proude mynde
and stoborne stomake (leste he do
you and youres harme) put hym
away, so doo him y^e doeth alwaies
(specialli to your face) praise your
maners. Thynke y^e flaterers and
liers be to trewe men enemyes, as
they be to y^e treweth which is god
Euer suspect the flaterer, & thinke
that

fo: householders.

that he speaketh to deceyue bothe
hym selfe & you. Make your buil
dinges rather fo: nede then plea-
sure, lestte fo: your pleasures sake
God wyl not longe suffer you to
take p:ofyte of thein. The desire
of building fo: plesure wyl neuer
haue ende, vntyll pouertee teache
witte som what to late. If you bee
compelled to sell your landes, sell
them not to greate persones, but
rather fo: lesse, to men of lower e-
state. Better it is to sell, then to
borowe by vsury, fo: vsury maye
cause you to vse this worlde glo-
ryously. It wyl hitte you cleane
frome the gloze of God. If you
bye a bargayne, be not checke fe-
lowe with great states. Dewe te-
peraunce in an household is a thig
of an highe p:ayse, let your wyne
rather then ale o: bere be hollsome
and

A glasse
and temperate. Stronge Drinckes
maketh weake braynes, and feble
to be knowen. Sobze Drynke is
helthfull bothe to body and soule
And the sober wyl be contente w
lytle Drinke smal and quicke, who
that amonge much strong Drinke
is sobze & not troubled in brayne,
maye be called a God vpon earth
Wrestle not with it yf you doo by
my counceyl, lest you catche a fall
If it shoulde happen to trouble
your brayne, gette you out of com
panye to sadnesse and sorowe yf
you wyl not be vtterly ashamed
befoze menne. Befoze God howe
yours conscience shall iudge you
it is not in me to iudge, who that
by wordes wolde excuse his Dron
kenesse, declareth his owne dis
ease. The vse of wyne belongeth
not to yonge persones. Beware of,
Dronken

for houtholders.

Drunken surgynges or phisycions
letwde and ignoraunt, let hym not
learne in you to heale other.

Hawkes and houndes do spend
more then they do get. Adell per=
sons may haue them to set theim
selues a worke to lese time, fooles
and neglygent persones and care
lesse haue many misfortunes, and
therefore they accuse and blame
fortune, whiche is not to be bla=
med, for it is her nature to deceiue
whom wysedome, discrecion, for=
sight & learnyng doth not lyght=
lye blame, dilygent warenes and
a good foresyght be no company=
ons to myssfortune, but myssfor=
tune, negligence & slothe be light=
ly neuer asoder, they be cater cou=
syns. The fluggarde sayth, God
wyl helpe. Yet wyl not he begyn
to helpe hym selfe. I maye saye to
hym

A glasse

hym, that God geueth all thynges, but yet geueth he not to the, the bull by the horne. Sette thy hande to the carte, and God wyll it by pull. The wyse man sendeth the sludgarde for example vnto þe pylmyer, or aunte to learne to labour. For a man is borne to labour, and the byrde to flye. He þe labourer not, is not worthy to eat. Let fewe or none ydell persōs therfore be in your house, & take good hede to euery one of them, specially that they can saye, oure Christen beleue, called the Crede, and oure Lordes prayer called the Vater noster, with the Aue Maria, and the cominaundementes of God. And at euery dyner and supper let one of youre housholde eyther say by herte or vpon booke thesame, that other maye learne
and

fo: houtholders.

and that they that haue learned
maye kepe them in memoꝛye. If
there be any obstinate persone oꝝ
other, that hath openly offended,
let hym be openly punished to the
exāple of other, yf y person be of
a tender age w a shyerpe rodde. If
he be of further age, let hym eate
courser meate then hys felowes &
that in the myddel of y hall bpō a
stole by hym self, oꝝ other such like
rebuke oꝝ shame let hym suffice,
and feare not to coꝛrecte vice, lest
Goddes punisshement wyl coꝛ-
recte you, but coꝛrecte foꝝ loue
and not vengeaunce. Then shall
poure seruauntes loue you, and
blame theiꝛselues and learne to
hate synnes and offences.

Spēd as you get, it is no good
husbandꝛye to boꝛowe when you
ware olde, & at al tynes trust God
h ii better

A glasse

better then chyldren oꝝ frendes,
That you sende befoꝛe you, you
muste nedes fynde. Heauen is a
surer keper of treasures then any
cofer, castell, oꝝ towꝛe. Thynke
then when þe pooꝛe profereth foꝛth
his hand, that God appoꝛseth you
what you wolde doo foꝛ hym, and
of the goodes that you leaue be-
hynde you, appoynte euerye per-
sone his parte. It were better to
leaue nothyng, then that stryfe &
Goddes dyspleasure: shoulde be
leste amonge youres, foꝛ youre
goodes. Truste theim beste, that
beste loue theyꝝ owne soules.
Not theim that wyl say that they
wyl doo foꝛ youre soule.

Make youre Testamente eue-
ry yere, oꝝ elles as occasyon shal-
be geuen alter it, and lay it, wher
when nede is, it maye be founde.

Ad

Mary (Cunningham)

208/283.13711

for householders

No man is sure howe to ende his
lyfe or when, but well to ende his
lyfe, or to dye well, is well to liue,
whiche he graunte you and me,
and other beleuing people that
boughte vs, oure Lorde Je-
sus Chyste oure sauoure
redemer, feder, and de-
fender, in whome
lyue you and
reygne
worlde without ende thozough
his grace and mer-
cy. A-
men.

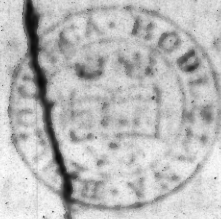
“

Handwritten signature

Handwritten text

Handwritten text

Mr. J. M. Smith
of the
of the



of the
of the
of the
of the

Southeyd is the true
owner of this lock.
Witnessed by me

Robt Wynn
De Wautglyn

Legationnaire

Handwritten signature or scribble

Handwritten signature or scribble